Vigilance is the path to Life Eternal. Thoughtlessness is the path to death.
—*The Dhammapada*

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SELF-KNOWLEDGE IN THE MAKING

IN his article, "Universal Applications of Doctrine," William Q. Judge calls attention to the "constant insistence" of the Upanishads "upon the identity of man with Brahma, or God, or nature, and to the universal application of all doctrines or laws." His purpose, one may suppose, in making this beginning, was to stress the importance of thinking of oneself as having being at the very root of all that is. There must be a sense in which, for every one of us, it is not the "universe" as something "out there" which is doing all those things that go on around us, but literally and eternally *ourselves*.

The difficulty we experience in thinking of ourselves in this way is no more than a special case of the "heresy of separateness"—invented, developed, and institutionalized in the form of what we call "scientific knowledge." As may be discovered in any good book on the history of science, the elimination of consciousness, and therefore man, from the conception of scientific reality was both a methodological convenience of the early scientists and a way of avoiding disastrous contact with the authority of the Church. The consequence, however, has been the evolution of an enormously elaborate structure of knowledge about the workings of nature without the slightest hint that primary causation must be sought in the workings of a universal principle of Mind. For human beings therefore, the study of the world in terms of scientific knowledge has meant the systematic externalization of nature, as something radically different from and entirely independent of ourselves. And the more impres-

sive the results of scientific knowledge in respect to the manipulation of the forces of nature, the more settled or seemingly justified the illusion of separateness from nature becomes. It follows that a highly educated man of today is likely to be a man who has been systematically alienated from attitudes on which the subtle realities of self-knowledge depend.

It is this pattern of alienation which, through their studies, Theosophists set out to change as best they can, at least in themselves. The task is difficult. It involves the development of an authentic sense of reality in relation to invisible dynamics as contrasted with physical dynamics. It means attempting to see, behind all the impressive veils of physical explanation, at least the possibility of the workings of intelligence or mind. The grammar of physical science, simply by its extensive development and its many branches, seems to exclude at every point the presence and operation of inward intelligence or subjectivity, and while the student of Theosophy knows that a corresponding language, evolved through the universal self-awareness of adepts over countless ages, exists in all its diverse applications, as *The Secret Doctrine* shows, he also realizes that he has only a kindergarten level of skill, himself, in applying this language. To subject the conclusions of advanced science to the transformation formulas of occultism is plainly the work of an H.P.B., not of the tyro or beginning student of the Wisdom Religion. (He may, of course, have suggestive intuitions concerning such matters.)

Yet for all his feelings of inadequacy there is compensation in the fact that the student is in pursuit of another kind of knowledge—the knowledge that grows from the perception of egoity within. At some time in the future—no one knows how near or distant in time—that knowledge will reach out and include a knowledge of the external world, but it will be as an extension of self-knowledge and will come as the result of conscious identification *with* the world, which will then be recognized as an extension, or the field of operations, of the larger Self. This knowledge will be at once philosophical and scientific. It is a stance of perception rather than an inventory, an access to the forms of life rather than a collection of descriptions and formulas of manipulative technique. This stance, which is the same for all on the path, has been described by Mr. Judge:

> I care not what I *was*, or what any one *was*. I only look for what I am each moment. For as each moment is and at once is not, it must follow that if we think of the past we forget the pres-

ent, and while we forget, the moments fly by us, making more past. Then regret nothing, not even the greatest follies of your life, for they are gone, and you are to work in the present which is both past and future at once. So then, with the absolute knowledge that all your limitations are due to Karma, past or in this life, and with a firm reliance ever upon Karma as the only judge, which will be good or bad as you make it, yourself, you can stand anything that may happen and feel serene, despite the occasional despondencies which all feel, but which the light of truth always dispels. This verse always settles everything:

"In him who knows that all spiritual beings are the same in kind with the Supreme Being, what room can there be for delusion and what room for sorrow when he reflects on the unity of spirit?"

This, one might say, is the grammar of self-knowledge in the making, and it has little in common with what is accounted knowledge by the world. Even so, the conceptions of learning and truth now held by the world are not without value—it is only when these are looked upon as representing finality, the only kind of knowledge that exists, and all that exists—that they become sources of delusion. At a very high level indeed, H.P.B. undertook to *convert* that knowledge into another language, to show how it could be turned into verifications of the occult teaching. At the beginning her audience was small, but it has been growing ever since. Concerning the general intentions behind her work, Mr. Judge wrote in "The Synthesis of Occult Science":

As the authors of the *Secret Doctrine* have remarked, these doctrines may not be largely accepted by the present generation, but during the twentieth century they will become known and appreciated.

The scope and bearing of philosophy itself are hardly yet appreciated by modern thought, because of its materialistic tendency. A complete science of metaphysics and a complete philosophy of science are not yet even conceived of as possible; hence ancient wisdom by its vastness has escaped recognition in modern times. That the authors of the ancient wisdom have spoken from at least two whole planes of conscious experience beyond that of our every-day "sense-perception" is to us inconceivable, and yet such is the fact; and why should the modern advocate of evolution be shocked and staggered by such a disclosure? It but justifies his hypothesis and extends its theatre. Is it because the present custodians of this ancient learning do not scramble for recognition on the stock exchange, and enter into competition in the marts of the world? . . . On these higher planes of consciousness the law of progress is absolute; knowledge and

power go hand in hand with beneficence to man, not alone to the individual possessors of wisdom, but to the whole human race.

It must be no accident but rather a matter of karmic fitness that present-day students of occultism seldom find themselves in positions of far-reaching public responsibility, the holders of which are expected by all to practice their duties in conformity to the knowledge of the world. The work of the Companions is to contribute to those small, almost invisible formations which must come at the beginning of a new cycle of civilization. Within the declining culture of the old cycle, they prepare the soil for another kind of planting and growth. They have opportunity to recognize many simple analogues between the knowledge of the external world and the elementary principles which they seek to make their own, and this is natural in an age of transition. But their courage and persistence do not come from finding these parallels, but rather from those primary realizations which speak to the heart, and which inform the mind with evidence of the unity of all life.

The world and all its parts are animated from within. They are the body and limbs of the Self. Study of Theosophy, when it comes to application, means study of the world from this point of view. It means nourishing the ability to feel a community of being with other forms of intelligence, so that the instinct of brotherly regard finally replaces the impulse to manipulate, to use, to exploit. For only in this way can there be born the deep conviction that man is indeed the microcosm of the macrocosm—a universe in little—with arteries of the universal being flowing through him as surely as he breathes a common air and shares the common light.

THOUGHTS IN SOLITUDE

III: Content and Satisfaction

HE ideas these words represent lie at opposite poles of the circle. The former should stand for the philosophic calm, the minor peace, the comparative equability of Soul which the disciple has attained, while the latter implies the stagnation of Will, the death of aspiration and of all true progress.

When the first impetuous burst of feeling is over, and time with her slowly disenchanting hand has begun to blur the outlines of the first vivid creation of thought, the knowledge gained seems to be the only possession left,—the knowledge that there is a Path to tread and that no thought is worth thinking, and no word worth uttering that has not for its aim the one supreme object—the finding and the treading of this path that leads to deliverance from conditioned existence. But it is one thing to be possessed of this merely intellectual knowledge, and another to have the Will, the Courage, and the Strength to find and to tread the path.

After much uncertain questioning and many anxious thoughts about the path, remembering always that "it is not found by devotion alone, by religious contemplation alone, by ardent progress, by self sacrificing labour, by studious observations of life, that none alone can take the disciple more than one step onwards, and that all steps are necessary to make up the ladder," a clue may yet be obtained from the lines in the *Bhagavat-Gita,* so beautifully rendered by Mr. Edwin Arnold:

> Some few there be
> By meditation find the Soul in self
> Self-schooled, and some by long philosophy
> And holy life reach thither; Some by works:
> Some never so attaining hear of light
> From other lips and seize and cleave to it
> Worshipping; yea! and those—to teaching true
> Overpass Death!

Aye! "The aids to noble life are all within,"—the path indeed

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Note.—This article was first printed by Wm. Q. Judge in the *Path* for April, 1887.

lies there, in other words there are as many pathways to perfection as there are individual Souls.

There is no doubt a saturation point for Energy as there is for Truth in the individual;—it may come in the form of lethargic weariness, or it may come in the form of satisfaction. To the old man, weary of life, the rest of death is sweet, but even though he may seem to have earned repose, such feeling still appertains to the quality of "Tamas," and should be resisted at any cost. The feeling of satisfaction is far more insidious,—indeed it is the limit to any further possible advance placed by the man's own deepest sub-conscious self. Around us are to be seen men in all stages of moral growth who have attained to this satisfaction. Though the mere gratification of the senses and the social amenities of civilized countries may become to the majority of the votaries of pleasure a dull meaningless treadmill, we yet see some to whom such life affords true satisfaction. They have reached their goal. And if we turn to the Religious world, who does not know one or two of the many happy Souls who have attained the complete rest of satisfaction? Burning questions do not exist for them—they deem that they have solved the insolvable—They too have reached their goal. Nor does this sphere of objective life in which we dwell alone exemplify the working of this law of nature. The realm of the Devalokas, could we penetrate to those serene heights of being, would show us Souls who had attained to their Saintly rest, who had reached their supreme satisfaction—rest and satisfaction however that must along with all conditioned existence come to an end some time. But to the god in the Deva-loka, as to the worldly epicure, the satisfaction he has reached is the evidence of the limit of advance,—the advance made in the different cases being merely one of degree. Each has shown an incapacity for further endurance, whether of suffering or of joy, though in most cases it must be suffering, and their progress has therefore come to an end. But man has within him the potentiality of Godhead, not the Deva (god) in his realms of bliss, but the absolute unity with the divine Spirit of Life of which nature is a manifestation,—the Being where all individuality is merged in one,—the one ever-permanent state of Nirvana—the Peace of God that passeth all understanding.

When after long years of incessant goading the goad within ceases to act, a minor peace is attained. It is a matter of wonder to the disciple, who cannot understand why it should be so,—he has

had no hand in the slackening of the torture cords,—he only knows that the strain is withdrawn and that in the quietude his thought can range undisturbed. But with the removal of the pain, he seems to feel as if his search were less intense, and then follows the inexplicable paradox of the actual invocation of pain by one part of his nature, while the other part of him regards with fear and dismay any recurrence of it. Nevertheless this tranquility of content continues. It goes without saying that this state includes the perfect content in all outward conditions. It may not have reached the transcendent light, where fear of any earthly catastrophe as well as desire for any earthly gain are alike non-existent. The disciple still remains a creature of habit, and imagination can easily conjure up situations where the equanimity would be entirely overthrown. But at least fresh desire for earthly objects has, as a rule, ceased to operate. All earthly life, indeed, stands before his mind in its true colour, as possessing value only so far as giving opportunity of recognizing its utter valuelessness, and of stretching forward to those things which have permanence and value, and the one all-absorbing desire that remains is that, when the burden of earthly existence has again to be taken up, the progress gained in the last life may not be lost; that, in the words of Plato, we may so pass through the water of Lethe as not to defile our souls with absolute oblivion.

In one of the early numbers of the *Theosophist* the aspirants for chelaship are warned against too soon undertaking a life for which they are not yet fitted, and all are advised to master first their most apparent weaknesses—their most besetting sins. The mastering of such, and the continuing to be the master until relapse is constitutionally impossible, (though this may imply a period which one life may not cover), would indeed seem to be for most the necessary entrance to the Path. While by this exercise of self-restraint the aspirant is acquiring the necessary Will, Strength, and Courage for the treading of the Path when found, "new hands and new feet are being born within him" with which to scale the heights that lie beyond. The search for perfection may well find its simile in the scaling of some seemingly inaccessible peak. After journeying for long years through the dim forest on the plain, and falling into many a slough of despond, with torn garments and with bleeding feet the climber has at last emerged. The forest lies below him and he sees the dim plain stretching to the horizon, but it is only the first plateau of the mountain he has scaled, and straight in front of him rises a seeming-

ly perpendicular face of rock. Yet up this face of rock he has to go, for there can be no turning back when it is realized that what he has undertaken is the one thing worth doing.

But while insisting on the necessity of the gradual strengthening of the character by victory over all the faults of which the disciple is conscious, the common mistake of the religious must not here be made, and the conquering of any one sin or of all sins be mistaken for the goal, instead of a mere preparation for the treading of the path. Indeed—given a sufficiently ardent desire for the ultimate goal—all sins and weaknesses that stand between the disciple and the object of his desire will by that very fire of desire be annihilated in a flash of thought. One of the most important means of keeping alive and intensifying this desire is by keeping the goal constantly in view. And as it must have been the failure of all earthly things to satisfy the heaven-born longings of the aspirant that first set his face towards the path, so the bringing back before the mind's eye the past experience of futile longings and disillusions will best serve as impetus for the next transport of Heavenward flight.

What a man sets his whole heart on, that he will undoubtedly attain sooner or later. The man whose desires do not rise above the gratification of his physical senses gets what he desires, and that, as a rule, quickly. He whose life is concentrated in the emotional nature will in time achieve his *"summum bonum"* in the union of love he has dreamt of with another soul. He to whom the acquirement of knowledge is the one thing needful must attain what he desires, and that in exact ratio with his energetic search for it, while the philanthropist whose aim is to do good to others—whether on the material or the moral plane, and who feels impelled to the so-called sacrifice of self in some definite course of action,—though this lies far apart from the "killing out of all sense of separateness" which constitutes the true "self-sacrifice"—will doubtless also achieve his reward, though in some less obvious way. But—

> Narrow
> The heart that loves, the brain that contemplates,
> The life that wears, the spirit that creates
> *One* object and *one* form and builds thereby
> A sepulchre for its eternity.

We who recognize the finger of Maya in all these things, and whose search is for that intuitive Wisdom in which they are all embraced, but which transcends them all, does it not behoove us to

lift our minds more and more continuously to the Supreme? and to free our thoughts more and more from all limitations? for as it was the inability to fix the soul in worship on the attributeless Deity (though he had freed himself from *all* personal desires) that prevented the devotee from straightway attaining Nirvana, and instead landed him in the heavens of the Devaloka, where the conditions of bliss he had pictured to his mind as the Supreme were his inevitable reward, so should we even now begin to free our minds from all limited conceptions, and strain more and more towards the infinite.

I cannot better conclude than by quoting the last few lines in Farîdu-d-din Attâr's description of the seven stages in the road leading to union with the Divine Essence:

> Last stage of all is the Valley of Annihilation of Self; of complete Poverty,[1]—the seventh and supreme degree which no human words can describe. There is the great ocean of Divine Love. The world present and the world to come are but as figures reflected in it—And as it rises and falls how can they remain? He who plunges in that sea and is lost in it finds perfect peace.

PILGRIM

[1] This is the common term among the Muslim Mystics for the highest degree of the contemplative life.

THE GOLDEN AGE

In the age of perfect virtue, men attached no value to wisdom. They were upright and correct, without knowing that to be so was Righteousness; they loved one another without knowing that to be so was Good Faith; in their simple movements they employed the services of one another, without thinking that they were conferring or receiving any gifts. Therefore their actions left no trace, and there was no record of their affairs.

—CHUANG TZU

THE REAL CHRISTMAS

THE general idea of the origin of Christmas is that the 25th day of December was made notable by the birth of Jesus of Nazareth; and in commemoration of that Being, so divine as to be called the Savior of mankind, the *Christ Mass* is a season for the giving of gifts—also, for the expectation of receiving them, one might say, for men have lost all sense of the true meaning of Christmas. Even as a matter of fact, we *know* nothing whatever of the birth of Christ. There is no historical record anywhere of His birth at such a date; yet, the choosing of this season of the year for the birth of a Divine Being is really based on fact—a fact that belongs to the ancients. The Christmas idea is borrowed from those whom we choose to call the pagans, as indeed, have been all our theological ceremonies, rituals and ideas. Ages before the time of Jesus Christ, among all the ancient peoples, were ceremonies at this season of the year similiar in kind to our own, which had reference to a certain occurrence in the events of time. For it is then that the Sun itself returns from its journey southward to the north again—and this coming of the Sun was understood to be the birth of the Sun.

But the Christmas season has its own peculiar occult reference. It is the season of the birth of the Sun—the coming back and bringing into fructification those seeds and plants needing Sun energy for their growth and expression. It is far more than that, because behind the Sun, as behind every body, there is spirit, life, and intelligence. So, with the return of the Sun, comes a spiritual, a mental, a moral growth and uplifting. There is a springtime not only in the lower kingdoms—among plants and animals—but among men. There is an incursion of energy, so to speak, which, if we could take advantage of, would enable us to do much more than we now do. But we have lost the knowledge that we had. We have forgotten, and so we do not apply to ourselves the fact of the recurrence of this real Christmas time—the season, not only of the physical renewal of the

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NOTE.—This transcription of a talk by Robert Crosbie was first printed in THEOSOPHY for December, 1920.

earth and all beings, but also a return of the inner life, and of impulse of a spiritual kind.

Between Christmas Day and the day called Easter—which again has its own significance—the life of the earth is young. Then, too, the inner life has its rejuvenescence and its growth; ideas then taken hold of and carried into expression have tenfold the power which they would have at another time. Christmas is a season of birth and of growth; it is the season of the rebirth of the spiritual nature. The birth of Jesus was made to accord with this old knowledge of the past and ancient observances.

The whole of life has its recurrent way as well as its recession. Day and night, summer and winter, life and death are the seasons of nature. But the perceiver—the experiencer—of these seasons is the self-conscious Man, who lives when the body dies, who is awake when the body rests at night, who is continually observant whether the body is awake or asleep. The Man is conscious every moment. He sees recurrent waves of activity of one kind, then rest; he sees other kinds of activity, then rest. He sees the return of his thoughts and his feelings, reinforced and strengthened on the second coming, or reduced and weakened, according to the degree of energy he has given them. For always there is the return of impressions—from hour to hour, from month to month, from year to year. It is the course of all beings of every kind to follow the law of action and reaction, to proceed through the coming back of that which was before plus whatever has been incurred in the meantime. There is no cessation of this law; there is an eternality of progress, which is not restricted to any particular form and which is within the means and reach of every individual in every part of the universe. So, we can not work for ourselves alone, nor progress by ourselves alone, but taking advantage of all recurrent waves and seasons of uplift, we may go on from plane to plane, from state to state, from quality of being to quality of being.

"There is a tide in the affairs of men which, taken at the flood, leads on to fortune," it is said. This is merely an expression and recognition of the same law of recurrent impression. For the opportunities of each life come from the past; each life as it is has been produced by the life or lives preceding, and aspirations are recurrent ideas of the past. Whenever there is a spiritual idea in the heart or in the mind, then is the beginning of the rising tide for that individual; then is the time for him to take advantage of the cycle—to make

every possible effort in the direction of his purpose. For the time is ripe, and the time will pass again, just as surely as the Sun moves northward and then south again. In that time of rising tide, we must acquire the stamina—the power of concentrated effort—which will hold us through the receding tide and give us a better standing when the tide again rises.

There are also tides in nature for races and civilizations. Every civilization has its beginning and its ending. This present civilization will end as others before it have ended. No civilization, however great, will ever continue as such, because it merely represents a state of mind and a body suited to it; it must reach its limit of expression to then die out. The individuals who made that race, however, will come again with whatever they have gained; they will come on a better basis and from there go on a little further. There is a rising tide in the birth of a nation, and all through its life are various tides rising and falling. For us, a tide of recession has prevailed through many centuries. We are living in the Iron Age, which was preceded by other better Ages known as the Gold, the Silver, and the Bronze Ages. This is a hard and cruel Age—an Age of spiritual darkness —but in it we have to make a foundation of all that existed in the other Ages; we have to bring into expression all that existed before, and put the very highest of all that preceded into practical use. Not only have we to pass through this iron Age with all the aspirations of the other Ages, but we must start a new *Golden Age* with all that we have gained.

At the present time, all our discoveries, our science, our religion, our social and national life are material—without spirituality. The more the self-conscious spiritual man has gone into matter, the more he has closed his spiritual doors, because his self-consciousness and energy have been put into terrestrial, objective things. But he must go through these stages and emerge from them, bringing with him all the knowledge he has gained thereby. And not only is his effort to gain knowledge for himself, but also to impart his feeling and understanding to the kingdoms below him, in the matter which he uses. Then when he moves up the scale of being, that matter, too, will be lifted up and become more fitting for his use.

In the receding tide, old theological ideas have lost their sway over the minds of men. Minds are searching in every direction for that which is stable, permanent, and true; they are looking for a knowledge which is feasible and practical. A tide comes for the pre-

sentment of such knowledge. A tide comes for the appearance of Beings greater than we are—greater because at some time They took advantage of the rising tide to go far beyond where the ordinary man found himself able to go. These Beings come at certain great seasons, as the heavens tell the story in the Messianic cycle. The passage of the Sun from one sign to another of the Zodiac takes a period of about twenty-one hundred years—the cycle of the coming of a great Teacher. We need only to know that a great Teacher existed at some time here to count forward or backward and know when another has been or will be.

The Real Christmas can come to us in our hearts. We can realize that there has arrived once more the season we can rise with. If we make up our minds to do it, we can follow the Path of our great Predecessors—the great Saviors of the world, the great Saviors of all times. They all come from the same Body, whether we call Them Buddha, Jesus, or any other name. They are all Beings of the same nature who come among us, and, as was said of Jesus, in all things become like unto us that They may impart to us something of Their great knowledge and point us to the Path They followed. Always, the object of Their coming is that we in time may become even as They are. Always, They leave messages for us which are set down and known as the sayings of the Founders of all the great religions. Jesus, for whom the Christian nations celebrate Christmas, was one of a Body of perfected men. There were many others before Him; there have been others since; there will yet be others.

Christmas is a time for giving and also for receiving. But there is a giving that is not of things. There is a giving of the heart itself. There is the giving of service, of love, of brotherhood, of every thought that makes for good—a giving open to all, however poor our personal possessions may be. It is the feeling and the thought in our hearts which reach people and stir *their* hearts to a better perception, a better feeling, a wider and stronger action—for all our hearts are based in the same One Life. The Real Christmas means something to the Real Man, and it applies to the whole of man's nature. Let us take advantage of the resurgence of spiritual, mental, and moral force that comes with the Christmas time.

THE CHRISTIAN SCHEME

PAGAN ROOTS: *The Bible and the Vedas*

STRICTLY speaking, it is difficult to view the Jewish Book of Genesis otherwise than as a chip from the trunk of the mundane tree of universal Cosmogony, rendered in Oriental allegories. As cycle succeeded cycle, and one nation after another came upon the world's stage to play its brief part in the majestic drama of human life, each new people evolved from ancestral traditions its own religion, giving it a local color, and stamping it with its individual characteristics. While each of these religions had its distinguishing traits, by which, were there no other archaic vestiges, the physical and psychological status of its creators could be estimated, all preserved a common likeness to the prototype. This parent cult was none other than the primitive "wisdom-religion." The Israelitish Scriptures are no exception. . . . Who are these *Elohim* but the euhemerized powers of nature, the faithful manifested servants, the laws of Him who is immutable law and harmony Himself?

They remain over the seventh heaven (or spiritual world), for it is they who, according to the kabalists, formed in succession the six material worlds, or rather, attempts at worlds, that preceded our own, which, they say, is the *seventh*. If, in laying aside the metaphysico-spiritual conception, we give our attention but to the religio-scientific problems of creation in "six days" over which our best biblical scholars have vainly pondered so long, we might, perchance, be on the way to the true idea underlying the allegory. The ancients were philosophers, consistent in all things. Hence, they taught that each of these departed worlds, having performed its physical evolution, and reached—through birth, growth, maturity, old age, and death—the end of its cycle, had returned to its primitive subjective form of a *spiritual* earth. Thereafter it had to serve through all eternity as the dwelling of those who had lived on it as men, and even animals, but were now spirits. This idea, were it even as incapable of exact demonstration as that of our theologians relating to Para-

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NOTE.—"The Christian Scheme," begun in the November issue, is collated from the works of H. P. Blavatsky. It recounts the historical background and early development of Christianity.

dise, is, at least, a trifle more philosophical.

As well as man, and every other living thing upon it, our planet has had its spiritual and physical evolution. From an impalpable ideal *thought* under the creative Will of Him of whom we know nothing, and but dimly conceive in imagination, this globe became fluidic and *semi*-spiritual, then condensed itself more and more, until its physical development—matter, the tempting demon—compelled it to try its own creative faculty. *Matter* defied SPIRIT, and the earth, too, had its "Fall." The allegorical curse under which it labors, is that it only *procreates*, it does not *create*. Our physical planet is but the handmaiden, or rather the maid-of-all-work, of the spirit, its master.

It must be remembered that every cosmogony has a *trinity* of workers at its head—Father, spirit; Mother, nature, or matter; and the manifested universe, the Son or result of the two. The universe, also, as well as each planet which it comprehends, passes through *four* ages, like man himself. All have their infancy, youth, maturity, and old age, and these four added to the other three make the sacred seven again.

The six periods or "days" of Genesis refer to the same metaphysical belief. Five such ineffectual attempts were made by the *Elohim*, but the sixth resulted in worlds like our own (i.e., all the planets and most of the stars are worlds, and inhabited, though not like our earth). Having formed this world at last in the sixth period, the Elohim rested in the *seventh*.

The reader will remember that an explanation was given of the "day" and "night" of Brahma. The former represents a certain period of cosmical activity, the latter an equal one of cosmical repose. In the one, worlds are being evolved, and passing through their allotted four ages of existence; in the latter the "inbreathing" of Brahma reverses the tendency of the natural forces; everything visible becomes gradually dispersed; chaos comes; and a long night of repose reinvigorates the cosmos for its next term of evolution. In the morning of one of these "days" the formative processes are gradually reaching their climax of activity; in the evening imperceptibly diminishing the same until the *pralaya* arrives, and with it "night." One such morning and evening do, in fact, constitute a cosmic day; and it was a "day of Brahma" that the kabalistic author of Genesis had in mind each time when he said; "And the evening and the morning were the first (or fifth or sixth, or any other) *day*."

Six days of gradual evolution, one of repose, and then—evening! Since the first appearance of man on *our* earth there has been an eternal Sabbath or rest for the Demiurge.

The cosmogonical speculations of the first six chapters of Genesis are shown in the races of "sons of God," "giants," etc., of chapter 6. Properly speaking, the story of the formation of our earth, or "creation," as it is very improperly called, begins with the rescue of Noah from the deluge. The Chaldeo-Babylonian tablets recently translated by George Smith leave no doubt of that in the minds of those who read the inscriptions esoterically. (See *Isis Unveiled* II, 422.)

One who reads these tablets will recognize at a glance the biblical account; and judge, at the same time, how disfigured is the great Babylonian poem by euhemeric personages—degraded from their exalted positions of gods into simple patriarchs. Space prevents our entering fully into this biblical travesty of the Chaldean allegories. We shall therefore but remind the reader that . . . the Chaldeo-Babylonian triad placed under Ilon, the *unrevealed* deity, is composed of Anu, Nuah, and Bel. Anu is the primordial chaos, the god time and world at once, the uncreated matter issued from the one and fundamental principle of all things. As to *Nuah*, he is, according to the Orientalist [Lenormant]:

> . . . the intelligence, we will willingly say the *verbum*, which animates and fecundates matter, which penetrates the universe, directs and makes it live; and at the same time Nuah is the king of the *humid principle; the Spirit moving on the waters.*

Is not this evident? Nuah is Noah, *floating on the waters*, in his ark; the latter being the emblem of the argha, or moon, the feminine principle; Noah is the "spirit" falling into matter. We find him as soon as he descends upon the earth, planting a vineyard, drinking of the wine, and getting drunk on it; i.e., the pure spirit becoming intoxicated as soon as it is finally imprisoned in matter. The seventh chapter of Genesis is but another version of the first. Thus, while the latter reads: ". . . and darkness was upon the face of the deep. And the spirit (of God) moved upon the face of the waters," in chapter seventh, it is said: ". . . and the waters prevailed . . . and the ark went (with Noah—the spirit) upon the face of the waters." Thus Noah, if the Chaldean Nuah, is the spirit vivifying *matter*, chaos represented by the deep or waters of the flood.

The successive existence of an incalculable number of worlds

before the subsequent evolution of our own, was believed and taught by all the ancient peoples. . . . The Hindu doctrines teach of two *Pralayas* or dissolutions; one universal, the Maha-Pralaya, the other partial, or the minor Pralaya. This does not relate to the universal dissolution which occurs at the end of every "Day of Brahma," but to the geological cataclysms at the end of every minor cycle of our globe. This historical and purely local deluge of Central Asia, the traditions of which can be traced in every country, and which, according to Bunsen, happened about the year 10,000 B.C., had naught to do with the mythical Noah, or Nuah. A partial cataclysm occurs at the close of every "age" of the world, they say, which does not destroy the latter, but only changes its general appearance. New races of men and animals and a new flora evolve from the dissolution of the precedent ones.

The allegories of the "fall of man" and the "deluge," are the two most important features of the Pentateuch. They are, so to say, the Alpha and Omega, the highest and the lowest keys of the scale of harmony on which resounds the majestic hymns of the creation of mankind; for they discover to him who questions the *Zura* (figurative *Gemantria*), the process of man's evolution from the highest spiritual entity unto the lowest physical—the post-diluvian man, as in the Egyptian hieroglyphics, every sign of the picture writing which cannot be made to fit within a certain circumscribed geometrical figure may be rejected as only intended by the sacred hierogrammatist for a premeditated blind—so many of the details in the Bible must be treated on the same principle, that portion only being accepted which answers to the numerical methods taught in the *Kabala.*

The deluge appears in the Hindu books only as a tradition. It claims no sacred character, and we find it but in the *Mahabharata,* the *Puranas,* and still earlier in the *Satapatha,* one of the latest *Brahmanas.* It is more than probable that Moses, or whoever wrote for him, used these accounts as the basis of his own purposely disfigured allegory, adding to it moreover the Chaldean Berosian narrative. In *Mahabharata,* we recognize Nimrod under the name of *King Daytha. . . . Vaivasvata* (who in the Bible becomes Noah) saves a little fish, which turns out to be an *avatar* of Vishnu. The fish warns that just man that the globe is about to be submerged, that all that inhabit it must perish and orders him to construct a vessel in which he shall embark, with all his family. When the ship is

ready, and *Vaivasvata* has shut up in it with his family *the seeds of plants and pairs of all animals,* and the rain begins to fall, a gigantic fish, armed with a horn, places itself at the head of the ark. The holy man, following its orders, attaches a cable to this horn, and the fish guides the ship safely through the raging elements. In the Hindu tradition the number of days during which the deluge lasted *agrees exactly with that of the Mosaic scriptures.* When the elements were calmed, the fish landed the ark on the summit of the Himalayas.

This fable which mentions the earliest avatar—the Matsya—relates to another yuga than our own, that of the first appearance of animal life; perchance, who knows, to the Devonian age of our geologists? It certainly answers better to the latter than the year 2348 B.C.! Apart from this, the very absence of all mention of the deluge from the oldest books of the Hindus suggests a powerful argument when we are left utterly to inferences as in this case. Says Jacolliot:

> The *Vedas* and *Manu,* those monuments of the old Asiatic thought, existed far earlier than the diluvian period; *this is an incontrovertible fact, having all the value of an historical truth,* for, besides the tradition which shows Vishnu himself as saving the *Vedas* from the deluge—a tradition which, notwithstanding its legendary form, must certainly rest upon a real fact—it has been remarked that neither of these sacred books mention the cataclysm, while the *Puranas* and the *Mahabharata,* and a great number of other more recent works, describe it with the minutest detail, *which is a proof of the priority of the former.* The *Vedas* certainly would never have failed to contain a few hymns on the terrible disaster which, of all other natural manifestations, must have struck the imagination of the people who witnessed it. Neither would Manu—who gives us a complete narrative of the creation, with a chronology from the divine and heroical ages, down to the appearance of man on earth—have passed in silence an event of such importance.

The fullest account of the deluge is found in the *Mahabharata* of Vedavyasa, a poem in honor of the astrological allegories on the wars between the Solar and the Lunar races. One of the versions states that Vivaswata became the father of all the nations of the earth through his own progeny, and this is the form adopted for the Noachian story; the other states that—like Deukalion and Pyrrha he had but to throw the pebbles into the ilus left by the retiring waves of the flood, to produce men at will. These two versions—one Hebrew, the other Greek—allow us no choice. We must either believe that the Hindus borrowed from pagan Greeks as well as

from monotheistic Jews, or—what is far more probable—that the versions of both of these nations are derived from the Vedic literature through the Babylonians.

History tells us of the stream of immigration across the Indus, and later of its overflowing the Occident; and of populations of Hindu origin passing from Asia Minor to colonize Greece. But history says not a single word of the "chosen people," or of Greek colonies having penetrated India earlier than the fifth and fourth centuries B.C., when we first find vague traditions that make some of the problematical *lost* tribes of Israel, take from Babylon the route to India. But even were the story of the ten tribes to find credence, and the tribes themselves be proved to have existed in profane as well as in sacred history, this does not help the solution at all. Colebrooke, Wilson, and other eminent Indianists show the *Mahabharata,* if not the *Satapatha*-brahmana, in which the story is also given, as by far antedating the age of Cyrus, hence, the possible time of the appearance of any of the tribes of Israel in India.[1]

Orientalists accord the *Mahabharata* an antiquity of between twelve and fifteen hundred years B.C.; as to the Greek version, it bears as little evidence as the other, and the attempts of the Hellenists in this direction have as signally failed. The story of the conquering army of Alexander penetrating into Northern India, itself becomes more doubted every day. No Hindu national record, not the slightest historical memento, throughout the length and breadth of India offers the slightest trace of such an invasion.

If even such *historical facts* are now found to have been all the while fictitious, what are we to think of narratives which bear on their very face the stamp of invention? We cannot help sympathizing at heart with Professor Müller when he remarks that it seems "blasphemy to consider these fables of the heathen world as corrupted and misinterpreted fragments of *divine* Revelation once granted to the whole race of mankind." Only, can this scholar be held perfectly impartial and fair to both parties, unless he includes in the number of these fables those of the Bible? And is the language of the Old Testament more *pure* or *moral* than the books of the Brahmans? Or any fables of the *heathen* world more blasphe-

[1] Against the latter assumption derived solely from the accounts of the Bible we have every historical fact. (1) There are no proofs of these twelve tribes having ever existed; that of Levi was a priestly caste and all the others imaginary. (2) Herodotus, the most accurate of historians, who was in Assyria when Ezra flourished, never mentions the Israelites at all. Herodotus was born in 484 B.C.

mous and ridiculous than Jehovah's interview with Moses (Exod. 33:23)? Are any of the Pagan gods made to appear more fiendish than the same Jehovah in a score of passages?

Why should the story of Deukalion and Pyrrha, throwing stones behind them, and thus creating the human race, be deemed more ridiculous than that of Lot's wife being changed into a pillar of salt, or of the Almighty creating men of *clay* and then breathing the breath of life into them? The choice between the latter mode of creation and that of the Egyptian ram-horned god fabricating man on a potter's wheel is hardly perceptible. The story of Minerva, goddess of wisdom, ushered into existence after a certain period of gestation in her father's brain, is at least suggestive and poetical, as an allegory. No ancient Greek was ever burned for not accepting it literally; and, at all events, "heathen" fables in general are far less preposterous and blasphemous than those imposed upon Christians, ever since the Church accepted the Old Testament, and the Roman Catholic Church opened its register of thaumaturgical saints.

"Many of the natives of India," continues Professor Müller, "confess that their feelings revolt against the impurities attributed to the gods by what they call their sacred writings; yet there are honest Brahmans who will maintain that *these stories have a deeper meaning;* that immorality being incompatible with a divine being, *a mystery* must be supposed to be concealed in these time-hallowed fables, a mystery which an inquiring and reverent mind may hope to fathom."

This is precisely what the Christian clergy maintain in attempting to explain the indecencies and incongruities of the Old Testament. Only, instead of allowing the interpretation to those who have the key to these seeming incongruities, they have assumed to themselves the office and right, by *divine* proxy, to interpret these in their own way. They have not only done that but have gradually deprived the Hebrew clergy of the means to interpret their Scriptures as their fathers did; so that to find among the Rabbis in the present century a well-versed kabalist, is quite rare. The Jews have themselves forgotten the key! How could they help it? Where are the original manuscripts? Except a few manuscripts of the *Tora Ketubim* and *Nebiim*, used in the synagogues, and which are of quite a recent date, we do not think there is one old manuscript in existence which is not punctuated, hence completely misinterpreted and altered by

the Masorets. Were it not for this timely invention of the *Masorah,* no copy of the Old Testament could possibly be tolerated in our century. It is well known that the Masorets while transcribing the oldest manuscripts put themselves to task to take out, except in a few places which they have probably overlooked, all the *immodest* words and put in places sentences of their own, often changing completely the sense of the verse. "It is clear," says Donaldson, "that the Masoretic school at Tiberias were engaged in settling or unsettling the Hebrew text until the final publication of the *Masorah* itself."

Let us thank the Masorets by all means, but let us study at the same time both sides of the medal.

Legends, myths, allegories, symbols, if they but belong to the Hindu, Chaldean, or Egyptian, are thrown into the same heap of fiction. Hardly are they honored with a superficial search into their possible relations to astronomy or sexual emblems. The same myths —when and because mutilated—are accepted as Sacred Scriptures, more—the Word of God! Is this impartial history? Is this justice to either the past, the present, or the future? "Ye cannot serve God and Mammon," said the Reformer, nineteen centuries ago. "Ye cannot serve truth and public prejudice," would be more applicable to our own age. Yet our authorities pretend they serve the former.

There are few myths in any religious system but have an historical as well as a scientific foundation. Myths, as Pococke ably expresses it, "are now proved to be fables, just in proportion as we *misunderstand* them; truths, in proportion as they were once *understood*. Our ignorance it is which has made a myth of history; and our ignorance is an Hellenic inheritance, much of it the result of Hellenic vanity."

A conclusive opinion is furnished by too many scholars to doubt the fact that India was the *Alma-Mater,* not only of the civilization, arts, and sciences, but also of all the great religions of antiquity; Judaism, and hence Christianity, included.

LETTERS, QUESTIONS, COMMENT

H. P. Blavatsky has written that "it is only when the whole of Humanity has attained happiness that the individual can hope to become permanently happy,—for the individual is an inseparable part of the whole." Happiness seems to be such a personal matter and of such changing nature, one wonders just how this state can be achieved for all of Humanity at once.

The farther we move from the idea of unity, the more variations we encounter. Also, the more our consciousness is directed toward the material world with its infinite multiplicity of manifestation the more we are aware of divergencies, of differentiation. This fact has immediate application to the idea of happiness.

The generally accepted view is that happiness is something that man seeks—a state or object to be attained by consciously directed efforts. Yet an early meaning of the word is based on *hap,* chance or fortune (good or bad). This comes close to the idea of luck, a term we should like to avoid because of the implication that an individual encounters events which are unrelated to him from the standpoint of cause. Another definition may be more acceptable: "The state of pleasurable content of mind, which results from success or the attainment of what is considered good." Or, to express the idea another way, one is contented (happy) when he has achieved a desired object or condition. Happiness in this sense is a mental state which, for the great bulk of mankind, comes about as a result of desires gratified. Because most men act from personal motives it can be assumed that these desires are of a personal nature. This is obviously not the kind of happiness H.P.B. referred to. A passage by Mr. Judge in his comment on the second chapter of *The Bhagavad-Gita* gives some idea of the true happiness that may be experienced by individuals "along the way":

> All that can be gotten out of wealth, or beauty, or art, or pleasure, are mere pools of water found along our path as it wanders through the desert of life. If we are not seeking them their ap-

> pearance gives us intense pleasure, and we are thus able to use them for our good and that of others just so long as the Law leaves them to us; but when that superior power removes them we must say: "It is just what I in fact desired." Any other course is blindness.

H.P.B. also states that "no spiritual progress at all is possible except by and through the bulk of Humanity." To the individual who feels that he is made of finer clay than his fellows, more sensitive and perceptive, and perhaps more intelligent, this concept is unsettling. It seems to indicate that he cannot, in good conscience, withdraw and pursue his individual evolution as a being apart. Such an idea is in fact a challenge. If the individual has the conviction that the philosophy is true and universally applicable, then the encounter with the "bulk of Humanity" is an opportunity to test this very universality.

To give that state which we call "happiness" its highest expression, what is required is a philosophical point of view which denies separateness. Thus, if the student is committed to the idea that all men are one—as Confucius said, "Within the four seas all men are brothers"—then of course he could have no unalloyed happiness so long as his fellow-men remained unhappy.

Yet the idea of being forced to adopt another's criterion of happiness presents difficulties. *The Bhagavad-Gita* notes that "the hungry man loseth sight of every other object but the gratification of his appetite, and when he is become acquainted with the Supreme, he loseth all taste for objects of whatever kind." From this standpoint the path seems clear—work for a general understanding of the idea of the Supreme, the One Self. Once widely accepted, this doctrine leads to general happiness, to true content of mind.

It is strange that there is current the idea that the saintly man is gloomily austere. Because his motives and his goals are not those of other men it is generally assumed that his life is devoid of pleasure, humor, happiness. Yet this individual is often one who derives more pure enjoyment from his life, because he is not personally, emotionally involved in events. To be free from doubt and uncertainty, desire and longing, to bring to experiences a truly open mind and clear heart, assures full appreciation of those experiences, and certainly a more full understanding than when one's attention is obscured by conflicting emotions and random thoughts. Thus the saintly man, the wise man, is able to live more fully, to derive greater

happiness in the best sense of the word. Because he realizes his intimate connection with the whole he can find pleasure in the joys of others and approach that permanent happiness which H.P.B. suggests is possible.

The philosophical idea of happiness, then, directs the attention to basic causes and motives rather than to specific examples and instructions. This idea gains expanded meaning from the following by Robert Crosbie:

> If any great number of beings in this world should reach the understanding of their own natures, and so exercise their inherent spiritual powers for the benefit of their fellow-men, in no long time we should find the misery of the world most wonderfully abated. . . . Our success does not depend upon any form of physical evolution, nor upon any form of scientific advancement. These are but means, and not ends in themselves. . . . We must and eventually will carry the civilization of the world to a higher stage than has ever before existed, but that will never be until men realize their own natures and act from that basis.

THE TRUE PHILOSOPHER

We need some imaginative stimulus, some not impossible ideal such as may shape vague hope, and transform it into effective desire, to carry us year after year, without disgust, through the routine-work which is so large a part of life.

The aim of a true philosophy must lie, not in futile efforts towards the complete accommodation of man to circumstances in which he chances to find himself, but in the maintenance of a kind of candid discontent, in the face of the very highest achievement.

—MARIUS THE EPICUREAN

A MUSING ON "ENDLESSNESS"

ONCE in a while, in reading, one may find a particular phrase catching the attention—involving the mind, stirring the imagination by its trenchancy. Such a phrase is "a taste for endlessness." (THEOSOPHY 55:290.) Yet why should this expression produce an ambivalent reaction, an almost simultaneous response of How depressing! How inspiring! Whence these contradictory feelings?

The answer, of course, is not obscure to anyone acquainted with theosophical teachings on the nature of man. The personal man, burdened with the cares and vicissitudes of life, longs for release—not so much release from the body as relief from the pressure of sustained effort, of continual "work." He looks forward to a time of rest; and the idea of "endlessness" seems oppressive indeed.

But have we any *experience* to account for the other reaction? It would seem so; for one of the beneficent aspects of growing old is the realization that, although the body becomes yearly a less effective instrument, and the mind shows signs of losing its sharpness and resilience, the spirit retains its vigor, enthusiasm, and venturesomeness. It not only has no intention of growing old—it *cannot* grow old. One feels this with utter conviction.

It is, then, to this indomitable spirit in man, his Egoic aspect, that the Teachers speak. The devotional books are attempts to make the personal man respond to the original commitment of Manasic being, to make him *realize* that at the enduring level of his nature he *is* Promethean. To anyone who is striving to reaffirm this dimly-felt, intuitive knowledge, *The Voice of the Silence* says:

> To don Nirmanakaya's humble robe is to forego eternal bliss for Self, to help on man's salvation. To reach Nirvana's bliss but to renounce it, is the supreme, the final step—the highest on Renunciation's Path.

The precursor of this awakening, it seems, must be "a taste for endlessness," a recognition that the strength for unremitting effort is an inherent capacity of the reincarnating Ego.

on the lookout

Hindu Art Form Revived

The ancient tradition of portraying *The Mahabharata* by dance, song, and pantomime had almost been lost when state aid recently helped revive it. The Kathakali Company of Kerala Kalamendalam, now touring Italy under the sponsorship of Mrs. Sonali Rossellini (wife of the film director), was asked to present a few scenes from the drama at the Venice *Biennale* of contemporary music. *The Christian Science Monitor* (Sept. 29) remarks on the inclusion of so ancient an art form in a program of modern music. "Yet," it says, "it is well known that some of today's composers have turned to the Indian ragas for inspiration, most notably Olivier Messiaen of France." (The interest of The Beatles in Hindu music has been well publicized.) The *Monitor* continues:

> Some listeners attending the 30th annual Festival of Contemporary Music and Venice's *Teatro La Venice* doubtless found the cymbal crashes, the thumping and rolling drums, together with the nasal voices of the two male singers, quite as odd to the ears as much of the fragmented and formless music turned out by today's younger generation.

The Raga of the Mahabharata

Mrs. Rossellini explained that all roles in the drama are played by men, and that the players are called "actors," not dancers; for—

> While it is true that the feet of the Kathakali players are kept active in dance rhythms, the gestures of face and hands are on a theatrical level. There is a lexicon of gestures, each of which has an exact meaning. There are nine basic emotions, for instance, and the apposite facial expression must be employed for the emotion of the moment. The meaning of these gestures is well known, of course, to the spectators of the Kerala region where the Kathakali theater has its roots. . . .Western audiences, however, have their problems, both linguistically and in what might be referred to as a time sense. The complete *Mahabharata* endures for an entire night, yet the few scenes we were given seemed timeless in an almost unendurable way. . . . Even so, up

to a point, it was quite clear what the Pandavas and their eternal rivals, the Kauravas, were doing.

Drama, Myth, and Allegory

However, one "timeless" aspect of the *Mahabharata* may well escape those who do not suspect that behind the dramatic portrayal lies a deeper meaning. This is brought out by Mr. Judge in his foreword to *The Bhagavad-Gita*:

> If the story of the Mahábhárata be taken as that of Man in his evolutionary development, as I think it ought to be, the whole can be raised from the plane of fable, and the student will then have before him an account, to some extent, of that evolution.
>
> Thus, looking at it from the Theosophical point of view, the king Dhritarâshtra, is the human body which is acquired by the immortal Monad in order to go through the evolutionary journey; the mortal envelope is brought into existence by means of Tanha, or thirst for life. He is blind because the body without the faculties within is merely senseless matter, and thus is "incapacitated for governing." As the Theosophical scheme holds that there is a double line of evolution within us, we find that the Kurus spoken of in the poem represent the more material side of these two lines, and the Pandava princes, of whom Arjuna is one, stand for the spiritual side of the stream—that is, Arjuna represents the immortal Spark. . . .
>
> The hostile armies, then, who meet on the plain of the Kurus are those two collections of the human faculties and powers, those on one side tending to drag us down, those on the other aspiring towards spiritual illumination. The battle refers not only to the great warfare that mankind as a whole carries on, but also to the struggle which is inevitable as soon as any one unit in the human family resolves to allow his higher nature to govern him in his life. Hence . . . we see that Arjuna, called Nara, represents not only Man as a race, but also any individual who resolves upon the task of developing his better nature. What is described as happening in the poem to him will come to every such individual. . . .

Tibetan Monasteries Looted

During the Chinese "cultural revolution," there has been systematic vandalism and looting of Tibetan lamaseries, according to Gyalo Thondup, elder brother of the Dalai Lama (*Christian Science Monitor,* Sept. 29). Many irreplaceable books, printing blocks, and religious paintings have been burned, and ancient stone pillars, historically important, have been broken up as paving for streets.

This pattern of vandalism and destruction is, of course, char-

acteristic of conquering invaders. Yet, according to H.P.B., there have always been those who were able, either by foresight as in Peru, or "luck" as in Alexandria, to save the articles of greatest value. There are suggestions in theosophic writings of what might be considered a "special protection" in Tibet. This tradition has gradually filtered down into the popular mind, and was well expressed by Talbot Mundy years ago in one of his novels. A "Lama" speaks:

> You will observe, as you grow wiser, that whatever is of real value in the world is faced about with danger. There is a reason why this should be so. When the proper time arrives it will be known that, for instance, in Yucatan and in Peru and in Brazil, where there are now savages, disease and jungle, there lie secrets which await the future of the human race. It is so in Tibet. . . .
>
> Since the beginning of the world—and your brain cannot imagine how long ago that was—there has never been one minute when the knowledge that was in the beginning has been utterly forgotten. There have always been men who possessed and guarded the secrets, and there always will be such men. There is not a religion in the world that is not based on the tradition that such secrets do exist; there is not a philosophy that is not founded on the ancient mysteries; there is not a modern science, however perverted and material, that is not an effort to discover and to put to use some aspect of the ancient knowledge and the Higher Law.

To Each His Own

In both Canada and the United States there is a discernible trend toward Pan-Indianism. In Canada, the movement is clearly seen at the political level; among our own Indians, the effect is more evident in the field of religion. A column in the *New York Times* (July 16) describing the Indian exhibit in Expo 67 suggests that the chief intent has been to emphasize the Indians' situation as it appears to them. A few paragraphs will illustrate:

> Both the Cuban and the Canadian Indian pavilions stand out as departures from the rule that national pavilions stick to the fair's theme, "Man and His World," and play down chauvinism.
>
> The plea of the Indians is that other Canadians leave the six Indian "nations" their reserved lands and the power to manage them. There is no fun and levity about it. . . . The exhibits—maps, murals, carvings, crafts and artifacts—are strictly functional, if often decorative. They are there to explain the Indians' problem and dilemma—how to fit into "Man and His World" in 1967. . . .

> The Government urges the Indians to shake off their old ways and learn to be part of the white man's world of modern technology. But the Indians fear that if they give up their customs and the poor land they'll be left with nothing.

The *Times* article points out that while most of the Indians are much poorer than the white Canadian population, educated Indians have been notably successful as lawyers, doctors, teachers, skilled workers, and even, occasionally, as politicians! The final message of the Indian exhibit at Expo 67, obviously intended to make its central point inescapable, is embodied in a sign at the exit which reads: "Give us the right to manage our own affairs."

Changes Needed

An inside view of Canadian Indians is offered by an interview with Jean Goodwill, a full-blooded Cree, who for a year worked as a registered nurse for the Canadian Indian Affairs Branch. (The interview appears in the July-August *Canadian Welfare,* a journal edited by Doris French for the Canadian Welfare Council.) Asked why she went to work for a government bureau, Mrs. Goodwill explained that the formation of a new division called the Cultural Section under the Social Programs Division gave her hope of a new attitude on the part of the Canadian government:

> I thought [she said] at long last Indian Affairs are becoming interested in Indian philosophy, the Indian way of thinking and actually concerned about how an Indian feels and how he thinks.

She went on to say that it is difficult to spur progress in this direction without authority. The people who understand Indians and are best fitted to help, she suggested, do not have the civil services requirements and may not want to join the civil service. The basic problem is one of attitude toward the Indians. Speaking of social workers with the Indians, she added:

> They keep talking about educating the Indians but they certainly need a big educational program among the Branch people. They need to be educated as to what an Indian is; how he thinks; what is it he wants; why he does want things the way he does. One of the things I discovered after my talks with the various Branch people here in Ottawa—they just seem to grasp the idea that an Indian has a different philosophy, has a different way of thinking.

From failure to understand these things, government workers create antagonism among the Indians. Even in the case of Mrs.

Since Bishop Pike has indicated that if the church's General Convention accepts this report he will "honorably withdraw" his canonical demands for a trial, "it seems probable," says the *Century,* "that the church will be spared a heresy trial and will avoid a disgraceful and potentially dangerous anachronism."

"Diversification" in Religious Publishing

A page devoted to trends in religious publishing in the *Saturday Review* for Oct. 14 reveals some interesting things about the temper of Catholic readers. The publishers of books for this audience are apparently becoming indifferent to old canons of orthodoxy, since the sort of reading material which was once distributed, along with rosaries and St. Christopher medals as "religious goods," is no longer in demand. The *SR* writer says:

> Until Vatican II, the traditional stock in trade of Catholic publishing was "black books"—Bibles, devotionals, catechisms, hymnals—with time out for an occasional foray into technology or the lives of the saints. . . . this is no longer true. . . . "We can't sell a prayer book today" is the way one publisher put it. In Europe a large "black book" house went bankrupt when it found that the market for its Confraternity Translation of the Bible had dried up.

Meanwhile, an American publisher of a volume popularly called "Dutch Catechism" is proceeding with its distribution without the usual imprimatur of clerical approval, and despite the charge that the book contains "fifty-eight heresies." Catholic publishers are finding that they thrive on controversy. Another Catholic publisher has issued *Land of the Free,* recently adopted by the California public school system. Conservative critics worry about the attention given by this book to minority groups in shaping American institutions and ideals, the *SR* writer says, going so far as to suggest it is a "Left-wing plot"!

Obviously, the ferment of the "age of inquiry" is leaving no area unaffected.